

147
246
An Awakening

CALL
FROM THE
ETERNAL GOD
TO THE
UNCONVERTED.
MORE

Advice to them that are under Convictions; and some Scruples of the Tempted Resolved.

By *Samuel Corbyn. M. A.*

λογιζόμεθα πῶς διμαίξεται ἄν-
θρωπον χωρὶς ἔργων νόμος.

*Periculum hoc maximum et proximum est
ut Diabolus ablata purâ fidei doctrinâ
rursus invehat doctrinas operum, et tra-
ditionum humanarum, Lutherus Tom. 4.*

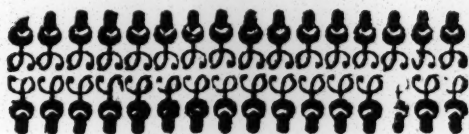
London, Printed by W. R. 1672.

U
C
C

U

I

ric
po
bu
da



An Awakening CALL
 FROM THE
 ETERNAL GOD
 TO THE
 UNCONVERTED.

Poor Condemned Sinner !

I Have a message from God to thee, that didst never experience a New-Birth ; nor the power of Christ's Resurrection, but art dead in thy sins to this day, how far soever thou hast gone

in a refined form of Godliness to deceive the World, and the Saints, and thine own Soul; Evil is certainly determined against thee by the Lord; The day of thy calamity is at hand; and the things which shall come upon thee make haste, (Dent. 32. 35.) Destruction and misery are in thy waies; And these lines are sent from the Lord to stop thee in thy desperate course. Who can express how wonderfully thou shalt for ever triumph in the Riches of free Grace, if the Spirit of God open thine eyes, who art hastening on blind-fold to the damned, with a Lie in thy right hand? I have endeavoured to shew thee thine abominations, and the misery of thine Estate; For many see they are great sinners, but are not convinced of sin, because they believe not in Christ; and that they are undone condemned sinners. Thou

ar

art a dying man or woman; and
 it may be hast but a few Sands in
 thy Glass to run out, and then
 where wilt thou appear? * Refuse
 not a Pardon now freely tendered
 to thee without money or price;
 slight not the blood of Christ; tread
 not under foot the Son of God, for
 then there remaineth no more Sa-
 crifice for thy sins; quench not the
 Spirit's motions; for the time is
 at hand, when it will strive no
 more with thee for ever. * Awake
 thou that sleepest, and arise from
 the dead, and Christ shall give thee
 light, *Eph. 5. 14.* Reject not this
 counsel of God, against thy self. Be
 not a mocker, lest thy bands be made
 strong, *Isa. 28. 22.* When that the
 Lord heretofore saw the wicked-
 ness of man was great, He destroyed
 the World by a deluge of Water:
 and Jesus Christ shall shortly be re-
 vealed from Heaven in flaming

in a refined form of Godliness to deceive the World, and the Saints, and thine own Soul; Evil is certainly determined against thee by the Lord; The day of thy calamity is at hand; and the things which shall come upon thee make haste, (*Dent. 32. 35.*) Destruction and misery are in thy waies; And these lines are sent from the Lord to stop thee in thy desperate course. Who can express how wonderfully thou shalt for ever triumph in the Riches of free Grace, if the Spirit of God open thine eyes, who art hastening th on blind-fold to the damned, with a Lie in thy right hand? I have endeavoured to shew thee thine abominations, and the misery of thine Estate; for many see they are great sinners, but are not convinced of sin, because they believe not in Christ; and that they are undone condemned sinners. Tho

art a dying man or woman; and
 it may be hast but a few Sands in
 thy Glasse to run out, and then
 where wilt thou appear? * Refuse
 not a Pardon now freely tendered
 to thee without money or price;
 slight not the blood of Christ; tread
 not under foot the Son of God, for
 then there remaineth no more Sa-
 crifice for thy sins; quench not the
 Spirit's motions; for the time is
 at hand, when it will strive no
 more with thee for ever. * Awake
 thou that sleepest, and arise from
 the dead, and Christ shall give thee
 light, *Eph. 5. 14.* Reject not this
 counsel of God, against thy self. Be
 not a mocker, lest thy bands be made
 strong, *Isa. 28. 22.* When that the
 Lord heretofore saw the wicked-
 ness of man was great, He destroyed
 the World by a deluge of Water:
 and Jesus Christ shall shortly be re-
 vealed from Heaven in flaming

fire to take vengeance on them that
 obey not the Gospel. Although
 thou art in such a dead sleep, that
 no created power can awaken thee;
 Yet is the Lord able by the exceed-
 ing greatness of his Power to say
 to thee now thou art in thy blood
 live, and he can make this a time of
 love. Awake, awake O arm of the
 Lord, as in the ancient dayes,
 Thou hast promised that the hour
 is coming, and now is, when the
 dead shall hear the voice of the Son
 of God, and they that hear shall
 live (*John 5. 25*). If the Father hath
 given thee to Christ, thou shalt
 come to him, and he will in no
 wise cast thee out; but if he hath
 appointed thee to wrath, he will
 let thee alone in thy false peace, be-
 cause he reserveth thee to the day of
 Judgment to be punished. Whether
 thou hear, or forbear, be it known
 that the Kingdom of God is come
 near unto thee.

I. Re-

1, Reflect upon thy hainous sins, thy heart is most desperately wicked; from hence proceed all thine evil thoughts, thine Adulteries, thy Fornications, thy Murders, thy Thefts, thy Covetousness, thy Wickedness, thy Deceit, thy Lasciviousness, thine Evil Eye, thy Blasphemy, thy Pride, These defile thee, *Mar. 7. 21, &c.*

Because of these things the wrath of God is coming upon thee, *Eph 6.* deceive not thine immortal Soul; thou which committest such things shalt not inherit the Kingdom of God, (*1 Cor. 6. 10.*) Which of God's Righteous Laws hast thou not broken? God made man upright; but he hath sought out many Inventions. Every imagination of the thoughts of thine heart is only evil continually, (*Gen. 6. 5.*) Thy carnal mind is at enmity with God. Whilst thou art in the flesh thou

canst not please God. **There** is no fear of God before thine eyes. Is it not a wonder of mercy, that God should not consume thee in a moment, for thy gross ignorance, and sloth and stupidity; thy hardness of heart, and unbelief, and for thy secret Abominations? Are not thy sins exceedingly aggravated? Are any sins like thine? Have not Gods servants laboured and spent themselves in vain for thy Soul? Surely thou art falling into the hands of the living God, and mayest well be a terror to thy self. I wonder not if thou fearest, lest thy sins shall never be forgiven: (but that thou art in danger of eternal condemnation) lest thou shalt drink of the wine of the wrath of God which is poured without mixture into the cup of his indignation: lest thou shalt have the sorer punishment; and livest under a fearful expectation of Judgment

ment and fiery indignation which shall devour thee. Repent therefore, before thou hast sinn'd till there be no remedy, 2 *Chron.* 36. 16.) Art thou not deaf to the joyful sound of free Remission of sins by the blood of Christ proclaimed to thee? How shalt thou escape, who dost neglect so great salvation? Take heed lest thou prove like the Earth which drinketh in the Rain that cometh oft upon it, and yet beareth thorns, and bryers, and is rejected, and is nigh to cursing, whose end is to be burned, (*Heb.* 6. 7, 8.) Thou hast cause to fear continually, lest the Lord should say of thee as of the barren Fig-tree, Cut it down, why cumbereth it the ground? *Luke* 13. 7.)

2. Reflect upon thy present dreadful estate.

1. Thou art condemned al-

A 5

ready

ready, because thou believest not :
(John 3. 18.) Thou art reprieved
 a little only from Execution
 through the wonderful patience
 of God. Thou shalt not see life,
 but the wrath of God abideth on
 thee? Is this a state to rest in
 thus securely one moment lon-
 ger? Give thy conscience leave to
 speak.

(2. Thou hast no hopes; If thy
 breath was but stopt, thy case is
 desperate. Thou sayest I hope to
 be saved by Jesus Christ: but the
 Lord saith, the Hypocrites hope
 shall perish, and shall be cut off;
 for what is his hope when God
 taketh away his Soul, *(Job 27. 8.)*
 The way of Peace thou hast not
 known; Thou art without Christ,
 a stranger to the Promises, with-
 out hope, and without God in the
 World, *(Eph. 2. 12.)*

(3. Or which is worse and
 more

more dangerous, thou hast but dead hopes. Are thy hopes begotten by the power of Christ's Resurrection? Hath not a deceived Heart turned thee aside, that thou canst not deliver thy Soul, nor say, is there not a Lie in my right hand? (*Isa. 44. 20.*) The strong man armed keeps thee in a false Peace, (*Luke 11. 21.*) Thou sleepest whilst thy Damnation slumbereth not, but hasteth greatly. Thou art like a man sleeping upon the top of the Mast of a ship, walk a little longer in the light of the sparks, which thou hast kindled; and then thou shalt have this at the hand of God, thou shalt lie down in sorrow, (*Isa. 50. 11.*)

4. Thou art near destruction and ought'st to be under the continual expectation of inevitable misery coming upon thee. Thou hankest over the flames of Hell,
only

only by the thred of thy life, If it were cut thou wouldst sink down presently into remediless misery. When thou lyeest down to sleep, who knows but thou mayest awake with flames about thine ears. When the night comes thou mayest say with an aking heart; now is my damnation nearer then it was in the morning. Thou that hast been often reprov'd and still hardenest thy neck, shalt suddenly be destroyed and that without remedy, (*Prov. 29. 1.*) That word may well terrifie thee every night, Thou fool this night shall thy Soul be required of thee, (*Luke 12. 20.*)

(5.) Thou knowest not how soon God may, if he hath not already, clapt a secret curse upon thee, and sworn in his wrath, that thou shalt not enter into his rest, (*Heb. 3. 11.*) Since thou art joyned to thine Idols, thou hast cause to
fear

fear, lest God hath said, let him alone. He that is filthy, let him be filthy still; Thou shalt sleep a perpetual sleep, and not awake; *Isa. 51. 57.* In thy filthiness is leudness; because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee; thou shalt not mourn, nor weep, but shalt pine away in thine iniquities, *Ezek. 24. 13. &c.*

6. Thou mayest be reprieved from Hell for a further aggravation of thy sins; till thou hast filled up the measure of thine Iniquities. O fearful estate! for a man to live only to heap up fuel for his own everlasting burnings, even treasures of wrath for the last day, *James 5. 3.*

7. The reason why God doth not strike thee dead in thy sins
may

may be, because thou art reserved for greater torments, that wrath may come upon thee to the uttermost. God could easily crush such a crawling Viper as thou art to pieces in a moment; but he reserveth the wicked unto the day of destruction; they shall be brought forth to the day of wrath, (*Job* 21. 30.) To this end and purpose mayest thou be raised up that God may shew his wrath, and make his power known; and therefore endures with much long sufferings the Vessel of wrath fitted for destruction.

3. Consider thine enemies.

(1.) The Law curseth thee, for it is written, cursed is every one that continueth not in all things that are written in the Book of the Law to do them; It tells thee thou shalt surely die, (*Gal.* 3. 9. *Ezek.* 33. 8.) The Lord will rain no
 snares

ed
th
r-
sh
art
he
the
be
th,
ur-
hat
and
ere-
suf-
tted

snare upon thee: in the fulness of thy sufficiency thou shalt be in straits, (*Job* 20. 22.) All thy enjoyments are cursed to thee. Read *Deut.* 28. Tremble thou secure sinner: for God is coming in the fire of his Jealousie to smite the earth with a curse: the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

2. Death and Hell wait for thee; the whole Creation is burthened with such a cumber-ground; the Sun to shine upon such a Dung-hill; and shortly the Heavens will reveal thy secret Iniquities, and the Earth will rise up against thee; This is thy portion from God, and the heritage appointed unto thee by God, (*Job* 20. 27, 29.) Now consider this thou that forgettest God, lest he tear thee in pieces, and there be none to deliver, (*Psal.* 50. 22.)

3. The

3. The Devil roars like a Lion for his Prey to devour thee. When he accuseth thee before God thou hast none to plead thy cause in Heaven. Consider with thy self what shall I do in the day of Visitation, and in the desolation which shall come from far; to whom shall I flee for help, or where shall I leave my glory? *Isa. 10. 3.*

4. God is thy deadly enemy. The face of the Lord is against thee. Can thy heart endure, or thy hands be strong in the day when God shall deal with thee? *Ezek. 22. 14* Who can stand before his indignation? And who can abide the fierceness of his anger? *Nab. 1. 6.*

4. Consider thy future misery.

1. Thou must shortly die; and then thy time, and day of Grace shall be no more. Thou shalt no more find then what thy Soul lust-

lusteth after, (*Apocal. 18. 4.*)

2. Christ will come with ten thousands of his Saints to convince thee who wilt not now be awakened. The power and coming of the Lord Jesus in the Clouds will be most dreadful, when he shall come in his own, and in his Father's glory. The last Trumpet shall sound, the Graves be opened, and the Sea and Death and Hell shall give up their dead; Then will Christ bring forth his Enemies, which would not that he should Reign over them. Then wilt thou cry to the Rocks and Mountains, fall on me and hide me from the face of him that sitteth on the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand? (*Apocal. 6. 16, 17.*) But there will be no darkness nor shadow of death

death, where the workers of Iniquity shall hide themselves, (Jol 34. 22.) The very hearing of these things might awaken the most desperate sinner in *England*.

(3.) Thou shalt be Judged, and arraigned at the Tribunal-Seat of the righteous God, where we must all appear, 2 Cor. 5. 10. There thou shalt have all thy secret Sin script open to thy eternal shame. The time is come, that Judgment must begin at the House of God, and if it first begin at us, what shall be the end of them that obey not the Gospel of God? and if the righteous scarcely be saved, where shall the ungodly and sinners appear? 1 Pet. 4. 17, 18. He that did once offer his blood to thee, will now come to Judge and condemn thee, from whose final sentence there is no appeal. Then every faithful Sermon and Reproof will rise up in judgment

Ini- judgment against thee, and con-
 demn thee. Thou wilt not agree
 with thine Adversary quickly, be-
 fore he deliver thee to the Judge,
(Matt. 5.25.) Thou wilt not hear the
 loving voice of Christ which cal-
 leth thee; Come, for all things
 are now ready, *(Luke 14. 17.)* But
 thou must hear that voice by con-
 straint; Arise ye dead and come
 to Judgment. It would be thy
 great mercy, if the fore-thoughts
 of the terrour of that day might
 seize upon thy senseless conscience
 where ever thou goest. Thy
 Judge stands at the door, and the
 coming of the Lord draws
 nigh; awake therefore thou that
 sleepest, and prepare to meet the
 Lord in the Air. Jesus Christ
 himself will pronounce that dread-
 ful sentence against thee; Depart
 from me ye cursed into everlast-
 ing fire prepared for the Devil
 and

and his Angels. What dolefull out cries will condemned Soules expresse for mercy, or for a reprieve then, that now hate to be reformed, and blaspheme the Spirit of Christ?

(4.) Thou that wilt not be warned to flee to Christ, shalt lie in the hottest flames of Hell. It shall be more tolerable for Sodom and Gomorrah at the day of Judgement, then for thee. Thou must go away into everlasting punishment, when the righteous shall go into Life eternal. (*Matth. 25.* Thou shalt desire to die, but death shall flee from thee. Thou wouldst faine flee out of Gods hand, *Job 27. 22.* but it will be impossible. Thou shalt be punished with everlasting destruction, being banished from the presence of the Lord and from the glory of his Power. There shall the righteous have dominion

full
 ould
 re-
 be
 spi-
 rn-
 the
 hall
 and
 dge-
 must
 nish-
 shall
 . 25.
 eath
 ouldst
 b 27.
 Thou
 sting
 from
 from
 Ther
 inior
 is

in this morning, shining forth as
 the Son in the Kingdom of their
 Father; who hath Ears to hear,
 let him hear, *Matth. 13. 43.* God
 will delight to glorifie his Attri-
 butes in thy destruction. He will
 laugh at thy calamity and mock
 when thy fear cometh: when thy
 fear cometh as desolation, and thy
 destruction cometh as a whirle-
 wind, when distress and anguish
 cometh upon thee, *(Prov. 1. 26, 27.)*
 No heart can conceive, nor can the
 tongues of men or Angels express
 what wrath the Eternal Righteous,
 Almighty Lord God shall pour out
 upon a vessel of wrath fitted for
 destruction. There thou shalt
 weep, and wail, and gnash thy
 teeth; where the worm of Consci-
 ence never dieth, nor shall the
 fire be quenched. Art thou not
 yet awakened to cry out, What
 shall I do to be saved from this
 dread-

dreadful wrath to come? Have I been writing to a stock, or to a stone, or to a rock of Flint? Take heed lest these warnings come in Judgment to thee, that thou mayest be snared, and broken, and taken, (*Isa. 28 13.*) Be sure of this, thy sins will find thee out, (*Num. 32. 23.*)

Object. 1. Why do you thus affright poor sinners? Is not God merciful?

Ans. Why dost thou then stand out slighting the offers of mercy? The goodness of God should lead thee to Repentance. Though God is merciful; yet for our first Parents sin, judgment is come upon all the World to condemnation; and every one that believeth not shall be damned. Strait is the gate, and narrow is the way, that leadeth to life, and few there be that find it, (*Matth. 7. 14.*)

Object.

Object. 2. I will never believe that my present condition is so dreadful and damnable.

Ans. 1. It is not humane Writings, but Gods Word, which is here opened; This Word shall judge thee at the last day, *John* 12. 48.

Ans. 2. Ye believe not because ye are not of my sheep, saith Christ. It is a Prognostick of approaching wrath to reject the counsel of God against thy self, read *Deut.* 29. 18. &c. lest there should be among you Man or Woman or Family, when he heareth the words of his Curse, that he blest himself in his Heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst; the Lord will not spare him: but then the anger of the Lord, and his jealousy shall smoke against that man,

Object.

dreadful wrath to come? Have I been writing to a stock, or to a stone, or to a rock of Flint? Take heed lest these warnings come in Judgment to thee, that thou mayest be snared, and broken, and taken, (*Isa. 28 13.*) Be sure of this, thy sins will find thee out, (*Num. 32. 23.*)

Object. 1. Why do you thus affright poor sinners? Is not God merciful?

Ans. Why dost thou then stand out slighting the offers of mercy? The goodness of God should lead thee to Repentance. Though God is merciful; yet for our first Parents sin, judgment is come upon all the World to condemnation; and every one that believeth not shall be damned. Strait is the gate, and narrow is the way, that leadeth to life, and few there be that find it, (*Matth. 7. 14.*)

Object.

Object. 2. I will never believe that my present condition is so dreadful and damnable.

Ans. 1. It is not humane Writings, but Gods Word, which is here opened; This Word shall judge thee at the last day, *John* 12. 48.

Ans. 2. Ye believe not because ye are not of my sheep, saith Christ. It is a Prognostick of approaching wrath to reject the counsel of God against thy self, read *Dent. 29. 18.* &c. lest there should be among you Man or Woman or Family, when he heareth the words of his Curse, that he bless himself in his Heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst; the Lord will not spare him: but then the anger of the Lord, and his jealousy shall smoke against that man,

man, and all the curses, that are written in this Book shall lie upon him, and the Lord shall blot out his name from under Heaven. *Paul* saith the election obtaineth but the rest were blinded. If our Gospel be hid, it is hid to them that are lost, in whom the God of this world blinds the minds of them that believe not, 2 Cor. 4. Beware therefore, lest that come upon thee which is spoken of in the Prophets; Behold ye despise us, and wonder and perish: for I will do a work in your dayes, which ye shall in no wise believe, though a man declare it unto you, Acts 13. 40, 41.

Ans. 3. I can foresee the danger of thy calamity at hand, wherein thou shalt feel what thou wouldest not now believe, Then thou shalt be justified, and condemn thy self.

art If thou art not now awakened
 in mercy, the time hastens when the
 most obdurate sinner shall certainly
 be awakened in judgment; either at
 the hour of Death, or at furthest
 his Arraignment before God's Tri-
 bunal. Were *Corah* and his com-
 panies secure when the Earth opened
 her mouth and swallowed them up?
 4. When they went down alive into
 the Pit, and the Earth closed upon
 of them; when all Israel that were
 pious about them fled at the Cry
 of them (*Num. 16. 32, 33, 34.*) Did
 not *Belshazar's* security end, when
 in the midst of his Idolatry, Excess
 and Ranting, he was alarm'd the
 same hour by a Hand-writing upon
 the wall, when his countenance was
 changed, and his Knees smote one
 against another, and he was slain
 the same night, *Dan. 5.*
 It is impossible to continue long
 in this stupid frame of Heart, When
 B thou

thou art judged and condemned to
suffer the vengeance of eternal fire
shalt thou then be secure and sence fo
less? No, No, There is no securit th
amongst the damned ! It is reveale m
from Heaven that there shall sha
weeping and gnashing of teeth. cry

Ans. 4. Dost thou thus prime
voke the Lord to jealousy, art thou
stronger than he? God is wise Ma
heart, and mighty in strengt
who hath hardened his heart to
gainst him, and hath prospered priv
Job 9. 4. There is no wisdom, n
understanding, nor counsel againcrit
the Lord, (*Prov. 21. 30.*) If thecom
fore thou wilt not search the Scriwith
tures, nor hear the voice of Gdece
nor cry for the Spirit to conviest h
thee of thy unbelief; and to be d
forth the exceeding greatness of o a
power to make thee willingish
come as an ungodly lost sinneRem
Christ; If the Kingom of Hereme

do not suffer violence ; if thou dost
 not press into it and take it by
 force ; I then testifie to thee from
 the God of Heaven, that the door of
 mercy will shortly be shut ; thou
 shalt hereafter stand without , and
 cry dolefully , Lord, Lord, open to
 me : but he will answer with a
 frown ; Verily I know you not,
Matth. 25. 11.

Object. 3. But I am admitted in-
 to Church-fellowship and enjoy
 privileges.

Answer. Let sinners, and hypo-
 crites in Sion fear, for God is
 come down to search Jerusalem
 with Candles. Do not therefore
 deceive thine own Soul, Thou may-
 est have a name to live, and yet
 be dead ; Thou mayest be united
 to a Gospel-Church, and yet pe-
 rish for want of union to Christ.
 Remember *Judas*, and tremble ;
 Remember the five foolish Virgins

walking with the wise in all their sufferings, neither suspected by the wise, nor by themselves till that cry at mid-night, The Bridegroom comes, go ye out to meet him, (*Matt.* 25. 6.) Many ruine their Souls by resting upon unsound evidences. Thou self-deceived hypocrite, Hell beneath will be moved for thee at thy coming! All they shall speak and say to thee, art thou become weak as we? How art thou falsn, O Lucifer, Son of the morning; for thou saidst in thy heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will be like the Most High, yet thou shalt be brought down to Hell (*Isa.* 14. 10, &c.)

Object. 4. I have saving graces, as Faith, Repentance, Holiness, Zeal, &c.

Answer. Doth not the very profane world say that they believe
and

and repent? An awakening Ministry, slavish fears of Hell, godly Education, or legal Principles, carry many very far in these daies, who shall shortly be weighed in the balance, and be found too light. Thou mayest receive the word with joy, and believe for a while, (*Luke 8. 13.*) Thou mayest be in Christ, as a withered branch is in the Vine. Thou mayest sink under the sense of wrath with *Cain*. Thou mayest cast off thy sins with abhorrency under the racking of Conscience, and yet lick up thy nauseous Vomit again, (*2 Pet. 2. 20, &c.*) The unclean Spirit may go out of thee, and yet return with seven worse Spirits, (*Luke 11. 24.*) Thou mayest vehemently long to die the death of the Righteous, and that thy last end may be like his; and yet be undone for ever. Take heed therefore of building without a sure

Foundation. Thou mayest be admired for thy strict Conversation, whilst thou only goest about to establish thine own Righteousness being ignorant of Gods Righteousness of Faith (Rom. 10 3.) Thou mayest suffer the loss of all things, and yet for want of love, thy sufferings profit thee nothing (1 Cor. 13.3.)

Object. 5. I have been deeply wounded, and have had peace since.

Answer. Every wound and conviction is not the saving work of God's Spirit, nor all healing, from the peace of God through union with Christ by a faith of the operation of God; not thy Concomitant joy alwaies from a true sense of Gods love. Many compass themselves about with sparks of their own kindling, who never knew the grace of God in truth, nor the Witness of the true Spirit.

More

More advice to sinners under convictions, to prevent their miscarrying in conversion.

Quest. 1. **I** Beseech you since my present condition is so dreadful, as Gods word reveals it, tell me, if there be any hopes for such a sinner; and what course I must take?

Ans. When the Keeper of the Prison asked *Paul* and *Silas*, Sirs, What must I do to be saved? they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy House, (*Acts 16. 30, 31.*) Therefore immediately under the means of Grace, wait for the Spirit to draw thee by the Gospel. Thou wilt there hear that Christ hath redeemed us from the Curse of the Law, being made a Curse

for us, (*Gal. 3. 13.*) God hath sent forth his Son made under the Law, to redeem them that were under the Law. God so loved the world, that he gave his only begotten Son, that whosoever believes on him should not perish, but have everlasting life, *Jhn 3.* Go not therefore about to establish thine own Righteousness; for Christ is the end of the Law for Righteousness to every one that believes, (*Rom. 10. 3, 4.*) Thou wilt there hear the joyful sound that the chiefest of sinners have believed, and are saved; and that it is not the highest aggravation of thy sins, nor thy present accursed state shall hinder thee from mercy, if thou art made willing in the day of Gods power to come out of thy sins and self to Jesus Christ. The Lord will pardon abundantly,

Isa.

Isa. 55. The grace of Christ doth
 super-abound. He hath gifts for
 the Rebellious, (*Psal. 68. 18.*) This
 is a faithful saying, and worthy
 of all acceptation, that Jesus Christ
 came into the world to save sin-
 ners, of whom I am chief, saith
 Paul, (*1 Tim. 1. 15.*) Him that
 cometh to me I will in no wise
 cast out, saith Christ, (*John 6. 37.*)
 Therefore don't take a desperate
 course, because thou thinkest no sins
 are like thine; for the bloud of Jesus
 Christ his Son cleanseth from all
 sin, (*1 John 1. 7.*) God doth ju-
 stifie sinners freely by his Grace,
 through the Redemption which is
 in Christ Jesus, (*Rom. 3. 24.*) Let
 it overcome thy heart to consi-
 der how freely Christ proclaimed
 himself to sinners when he dwelt
 among us, (*John 7.*) when he stood
 and cryed, If any man thirst; let
 him

him come unto me, and drink :
 His precious blood is more able to
 justify, than thy crying sins are
 to condemn thee. 'Come,' saith
 Jesus Christ to thee, 'for all things
 are now ready.' The Spirit saith
 come, and the Bride saith come,
 and let him that heareth say,
 come; and let him that is a-thirst
 come, and whosoever will, let
 him take of the water of Life free-
 ly. *Apocal.* 22. 17. There is
 Righteousness in Christ to cover
 thee, and saith to receive it too.
 God will have mercy on them that
 have not obtained mercy; and
 maketh them his People, which
 were not his People, (*Hosea* 2. 23.)
 Christ is exalted to give Repen-
 tance; and why not to thee that
 need'st it? Hath not Christ called,
 and waited long till his Locks
 were wet with dew? Poor con-
 demned

demned sinner ! How canst thou chuse but be overcome with his love , who still beseecheth thee to be reconciled , though he could glorifie himself in thy destruction ?

(2 Cor. 5. 20.) If God would shew thee a little of the love of his heart , and of the heart of Christ to sinners , it would dissolve thy frozen heart , and make thee admire it , that there should be forgiveness of the greatest sins still for so vile a wretch. Cry in secret to God , that thou mayest know what it is to find mercy , since he delighteth in mercy. When Christ was here upon Earth , see what a winning Sermon he Preached to Publicans , and Sinners , *Luke 15.* When he insinuated into them their lost estate , and that he was come to seek , and save them : and to encourage returning Prodigals , who
are

are ready to fear there is no mercy for them, he shews them, though they are far off, his bowels shall yearn towards them, and he will run to them, leaping over Mountains to embrace them. I assure thee there is as much love and bowels in the heart of Christ now he is ascended, as when he was upon the Earth. Though thou art a scorner at Christ's Spirit, yet saith the Lord ! How long ye scorners will ye delight in your scorning, turn you at my reproof, behold I will pour out my Spirit upon you, (*Prov. i. 23.*) Thus do thou hearken to the alluring, and ravishing Voice of Christ, till thou art overcome with his love and art compelled and necessitated to come in, (*Luke 14. 23.* ἀνάγκασιν εἰσελθεῖν.)

Quest. I have had some convictions,

ctions, but I fear no through conversion. I find many are called, but few are chosen; What counsel can you give me, that I may not miscarry for ever?

Ans. Besides what is written in my Advice to Sinners*, which I shall have reference to, take these directions.

(1. Work out thy salvation with fear and trembling. Cherish the godly fears of coming to the Birth without strength to be brought forth; Beware lest thy convictions die and come to nothing; Rest not in ease without healing through the sprinkling of Christ's Blood.

(2. Rest not in legal horror short of godly sorrow; Dig deep that thou mayest build upon a Rock. If God turn thine eyes inward, and shew thee what an

open

open Sepulchre full of deadly poyson thou art, thou wilt then justify God though he should spurn thee into Hell immediately; and wilt wonder what hath held the hand of Revengeful Justice from consuming thee long since. The Lord will not crush under his feet such a prisoner of the earth, (*Lam. 3. 34.*) Nor will he condemn thee that do'st thus justify him, and condemn thy self and lye at his feet longing to be found in Christ; wait therefore for the Spirits conviction of sin, because thou believest not on Jesus Christ, (*Joh. 16. 8. 9.*) When the Comforter is come, he will reprove the world of sin, because they believe not on me, (*i. e.*) shall convince them of this sin chiefly; The Spirit doth aggravate this sin of unbelief, where he cometh to work with power savingly.

This

This is promised in the latter days, that the chiefest of sinners shall look upon Christ whom they have pierced and mourn for him, as one mourneth for his only Son, (*Zeck. 12. 10.*)

3. Long insatiably to be found in Christ, not having thine own Righteousness, which is of the Law, but the Righteousness which is through the Faith of Christ, (*Phil. 3.*) Never expect to be healed by the Law: but through the Righteousness of Christ without the deeds of the Law; for the Law can only wound thee, and give thee the knowledge of sin, (*Rom. 3. 20. 28.*) and there it leaves thee in a helpless, and perishing condition, It only works wrath, and curseth thee, and judgeth and condemneth thee. It is very usual with troubled Souls to run
to

to their duties or tears or purposes to sin no more, in their own strength, instead of looking to Christ, who was made sin for them, who knew no sin; that they might be made the Righteousness of God in him, (2 Cor. 5. 21.) They should come without money, as sinners to Christ, whom it pleased the Father to bruise, (Isaiah 53.) Christ hath finished transgression and made an end of sins, and made Reconciliation for Iniquity, and brought in everlasting Righteousness, (Dan. 9. 24.) Herein Christ's Embassadours need to be faithfully warned, when they press Duties upon awakened Sinners, to teach them to look for Justification by Faith without the deeds of the Law, lest they make a Generation of self-righteous Hypocrites

pocrites instead of sound Believers.
*Maledicta sit omnis doctrina, vita,
 religio, quæ conatur lege aut operi-
 bus parare justitiam coram Deo. [Lu-
 theri Anathema.]*

4. Therefore if thou would'st
 be accepted of Christ, come as
 ungodly, as unrighteous unto
 him, who died for sinners as such;
 and findeth them dead in sins
 when he comes to call them.
 The work of the Law is only to
 convince us that we are ungodly,
 dead in sins, having no righte-
 ousness, nor strength. If thou
 would'st not be rejected and prove
 a Pharisee, come as a sinner, help-
 less, and hopeless. Though thou
 feelest thy-self dead, senseless, a-
 sleep, nay, though thou knowest
 not that thou art wretched, and
 miserable, and poor, and blind,
 and naked; yet saith Christ, I
 counsel

counsel thee to buy of me Gold and white Raiment, that thou mayest be cloathed, and that the shame of thy nakedness do not appear. (*Apocal.* 3. 27, 28.) Instead of refusing Christ by infidelity upon apprehensions of unworthiness, or the want of this, or the other work of the Law, qualification, or preparation, thou shouldst rather wonder that there should be justification by free grace tendered to such a rebel; that thou being an enemy shouldst be commanded and invited to come to Christ.

(5.) Let the threatnings against unbelief awaken thee, not to dare to refuse Christ offered to thee. It is a most hainous, dreadful sin, to make light of one tender of free pardon of sins by the blood of Christ, which the Devils never had

had ; for this sin will Jesus Christ, ere long break through the Clouds in flaming fire with his Holy Angels *2 Thes. 1.*

(6. Fear unbelief chiefly, *Heb. 3. 12.* Many awakened persons are troubled with groundless fears lest there is no remission for such abominable wretches ; They fear that such hard, filthy, secure sinners shall not be accepted. Fear lest thou shouldst refuse Christ, or not welcome him ; fear lest a promise being left thee of entering into rest, thou shouldst seem to come short of it through unbelief, *Heb. 4.*

Object. You know not what a wretch I have been ; I cannot but fear, that my hainous sins will ruine me.

Answer. If thy Conscience oft smites thee with tormenting fears, that

that thy uncleanness, self-pollution, gluttony, passion, pride, or covetousness, or the like, will be thy ruine; there is a greater sin, which is unbelief; thy not coming to Christ, nor welcoming the glad tidings of free Remission of Sins by Christ's Blood, for the chiefest sinners, with all acceptance. It is this Soul-damning sin thou hast most cause to fear. It is he only that believeth not the Son, that shall not see life, (*John* 3. 36.)

(7. Be assured it is not presumption, but thy duty to believe though thou apprehendest thy self to be the chiefest of Sinners: for God will account himself glorified by thy believing in hope against hope, (*Rom*, 4. 20.)

Object. Why do you put me thus upon believing, since you grant

grant I have no power ?

Answ. Because the Lord causeth his Commands to come with Almighty power upon his Elect, and doth convey his Spirit, and strength in the use of his instituted Ordinances, *1 Thes. 1. 4, 5.*

(8. Destroy not thy precious Soul, by minding Mortification before Regeneration. There is no communion before union; first make the Tree good and its Fruit will be good, *Mat. 12. 33.*) Many persons know they must perform this and the other duty; This and the other Grace they want; and set upon the work in their own strength, and are alwaies learning; many shall thus seek and shall not be able. If thou would'st not miss the narrow way here, then seek to be first planted into Christ by the power of his Resur-

Resurrection; and then let thy
 Faith work by Love abundantly.
 Mr. *Cotton* observes upon the
Apocal. that the Romish Priests in
 their Doctrine, like the Locusts,
 do sting the conscience with the
 Law, and heal the wound by urging
 upon persons external works of
 Mortification, being ignorant of
 the Doctrine of Justification by
 Faith without the deeds of the
 Law. Let Christ's Ministers be-
 ware of putting awakened sinners
 preposterously first upon works
 before Faith; and to bring forth
 good fruit, before they press them
 to look for a principle by their
 union with Christ through the
 teachings of God. This is to put
 a man upon building a Super-
 structure without a Foundation.
 I fear many thousands perish by
 such preaching: Consult Dr. *Owen*
 of Mortification.

9. Especially beware of resting short of union with Christ. There is a glorious and mysterious union with God manifest in the Flesh by the Spirit. When Christ betroth's a sinner to himself for ever in Righteousness, and in loving kindness, and in judgment, and in faithfulness, then shall he know the Lord, (*Hosea* 2. 19, 20.) Then is Christ's Prayer answered, That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, (*John* 17. It is he that hath the Son, hath life, and he that hath not the Son, hath not life: but the wrath of God abideth on him: The vilest wretches will love Christ's benefits, especially when they come to die. The sound believer falls in love with Christ himself, thou must

must be cut out of the Olive tree which is wild by nature, by the hand of God, and grafted contrary to nature into the good Olive tree, else Christ will not own thee as his member; but thou wilt wither as a rotten branch, and be gathered of men, and cast into the fire, *(John 15.)* Thou must eat Christs flesh, and drink his bloud, else thou canst have no spiritual life in thee, *(John 6.)*

Som

im
tin
kn
Ch
Th
cee
ena
ful
the
(3
cing

Some Scruples of the Tempted Resolved.

Object. **I** Am still sensible that I cannot believe.

Ans. 1. May not Christ rather complain of thee, as of those, *John 5.* Ye will not come to me that ye might have life.

2. Under the sense of thine impotency, Pray; and wait continually for the experimental knowledge of the power of Christ's Resurrection, *Phil. 3. 10.* That God may put forth the exceeding greatness of his Power, enabling thee to go to Christ's fulness; that Grace may reign in thee, *Ephes. 1.*

(3.) The Spirits end in convincing thee of thine impotency, is
C chiefly

chiefly to teach thee to look unto Christ, who is full of grace; and in all Gods appointments to wait for the drawings of the Father, who hath promised his teachings, *John 6. 44, 45.*

4. Jesus Christ hath purchased and promised the Spirit, the Comforter, to convince the world of unbelief, and to beget Faith (*John 16. 8, 9, 10, 14.*) Therefore instead of unbelieving despondencies, look for the effusion of the Spirit, under the means of grace, to enable thee to believe.

Object. What have I to do to come to Christ, who am ungodly, asleep, unprepared, the chiefest of sinners? Alas I am condemned, and expect nothing but Hell.

Ans. 1. It is the Lord who hath begun to open thine eyes, and to shew thee thy present condition, according to his promise (*Isa. 35. 5.*)

2. Thou

2. Thou only art the person that art called, and shalt be welcome to Jesus Christ, notwithstanding all thy guilt, and want of preparations and qualifications in thy own sense and apprehension. God doth command thee not to work (*i.e.*) for thy peace, but to believe in God, who Justifies the ungodly, and thy faith shall be accounted for righteousness; Thou art to believe in God, who quickneth the dead, (*Rom.* 4. 5, 17.) God who is rich in mercy, for the great love wherewith he loved dead sinners, quickneth them together with Christ, that he might shew forth the exceeding riches of his Grace, *Ephes.* 2. Christ commands and invites sinners and no other to come to him; and professeth plainly that he will have mercy.

and not sacrifice; and that he came not to call the righteous, but sinners, *Mat. 9. 11.*

Quest. This rejoiceth my heart that such a wretch as I may come to Christ: but may I now come to Christ so soon after I am awakened?

Ans. Come and welcome now to Christ. Christ gave great encouragement to *Nathanael*, because he embraced the first offer. Jesus said to him, because I said to thee, I saw thee under the Fig-tree believest thou? Thou shalt see greater things than these, *John 1. 50.*

Object. The Lord is withdrawn from me saith a distressed Soul; and I fear my experiences are a delusion of the Devil, and sparks of mine own kindling.

Ans. 1. After thou hast sung
the

the praises of God, do not thus soon forget his wonderful works, as the Israelites of old did, *Psal.* 106. 12, 13.)

(2. Cast not away thy confidence. Christ's love-tokens are pledges of his faithfulness in his absence. When *Asaph* was at a loss, he said, I will remember the years of the right hand of the most High; Surely I will remember thy wonders of old, *Psal.* 77. 10, 11.) Hath not the Lamb that was slain rent the veil of Unbelief, and opened the sealed Book, and shewed thee plainly of the Father? Did he never seal his love in one promise? Did'tt never triumph over one lust? Hast thou not met with the smiles of Gods countenance then, when thou expectedst to be consumed in a moment, being

ing caught as it were out of
the Belly of Hell, and laid
in Christs bosome? Why dost
thou thus unworthily and in-
gratefully forget the day, when
thy Lord delivered thee not from
one, but from all thy fears? Then
thou satest under Christs shadow
with great delight, and his Fruit
was pleasant to thy tast, *Cant. 2.*
Then his Banner over thee was
Love; Then thou couldst sing,
My Beloved is mine, and I am
his; O the height and depth,
the length and breadth of the
love of Christ to my Soul, that
passeth knowledge! Canst thou
not remember the day, when
Christ came leaping over the
Mountains, and skipping over
the Hills to thy fainting Soul
Then thy Beloved spake, and
said to thee, Rise up my Love

my

of my fair one, and come away,
 aid for loe the Winter is past, the
 doft rain is over and gone. Let not
 in- the consolations of God be small
 hen with thee. Reflect upon the
 rom time of thy first espousals, when
 hen Christ discovered himself, and
 dow opened the everlasting love of
 fruit his Heart to thee; when thou
 . 2. wast in a doleful and forlorn
 was condition; and then ravisht a-
 ing way thy Heart. Thy Love then
 am was strong as Death, and many
 epth waters could not quench it;
 the Then thy Language was, Stay
 that me with Flagons, comfort me
 thou with Apples, for I am sick
 when with Love; Then perfect Love
 the did cast out Fear, and by his
 ove Light thou walkedst through
 Soul Darkness. Call to mind the
 and dayes of old, when thou rest-
 Love edst thy weary Soul in everlast-
 my C 4 ing

ing Arms, rejoycing as more than a Conquerour over Sin, and Law, Death, Hell, and the Devil, through Christ who loved thee. Look to a full Christ, thou empty nothing creature. Thy Lord will turn again, He will not cast off for ever, *Lam. 3.* Resolve with *Job*, Though he slay me, I will trust in him, he also shall be my salvation, (*Job 13. 15, 16.*) The Lord hath appeared unto me of old, saying, Yea I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee, *Jer. 31. 3.* What though I am now in darkness in the deeps; in the lowest pit, like the slain in the Grave, whom God remembreth no more, yet doth he not shew wonders to the dead? The Lord will com-
mand

mand his loving kindness in the day time; he will bring me forth to the Light, and I shall behold his Righteousness, *Micah* 7. Though thou now goest mourning without the Sun, yet abide in Christ by the power of God, that raised him from the dead; The day will dawn, and the shadows flee away; Thou shalt shine forth; thou shalt be as the Morning; thy light shall rise in obscurity and thy darkness be as the noon day; the Lord shall be thine everlasting light, and the dayes of thy mourning shall be ended, *Isa. 60.* Pray for new Bottles to hold the new Wine upon thy Lord's return. The Lord hath had a long Controversie with many of his dear Children in these Nations for the spilling of it.

(3.) Consider Gods gracious ends in withdrawing. It is chiefly in Love to teach thee to live by faith in Christ, and not upon thy injoyments; to lean upon thy Beloved in the Wilderness. If one should have asked *Paul*, how it was with his Soul; see the account, *Gal. 2. 20.* The life I now live in the Flesh, I live by the Faith of the Son of God! Though thou walkest in darkness, and hast no light, yet thou art commanded to trust and stay on thy God, *Isa. 50. 10.* Blessed is he that hath not seen, and yet hath believed, *John 20. 29.*

Object. But I am a backslider, and the Lord hath righteously hid his face.

Answer. It is very supporting to consider the Heart of God and Christ towards his Children under back-

backslidings, which appears in the many Gospel-Calls, and Promises of Remission, and healing, made to tempted Souls, when gone astray, and cast out of Gods sight; read *Isa. 54. Jer. 3. 30, 31. Hosea 14. Luke 15.*

Object. Surely it were better for me to destroy my self, saith another under temptation, then to live only to aggravate my damnation. I am condemned already; God hath set me up as a Monument of his Wrath; why should I live any longer in this torment?

Answer. 1. Take heed of Soul-wounding sins, and lest you run away from Christ by unbelief after falls into them. Some sin against light; and then instead of flying to the blood of sprinkling, they depart away farther by their

their unbelief, then they did by their backsliding into sin; and entertaining hard thoughts of God and Christ, in the pride of their hearts, they will rather attempt to take a desperate course, then submit to the righteousness of God, and fall down at the feet of Christ, whose arms are open to receive the chiefest of sinners.

(2.) If thou hadst lain scorching in everlasting burnings, thou wouldst think it a rich mercy to be on this side Hell again; There are none to sympathise with thee, or to pray for thee, or to give thee a drop of water to cool thy tongue.

(3.) Although thy present condition be deplorable, yet be not thine own Executioner, if God will give thee a reprieve in the World. When thou art tempted
to

to it, I solemnly charge thee to remember that God hath forbidden it, saying, thou shalt not kill.

4. In the hour of temptation go not out in thine own strength, look to Christ, and keep thine hold of him, who is able to keep thee from falling. The Lord hath laid help upon one that is mighty, (*Psal. 89. 19.*)

5. Give no place to the Devil. Be not affrighted from continuing in thy Calling: The Lord hath promised to keep thee in all thy wayes, and his Angels shall have charge over thee, (*Psal. 91. 11, 12.*)

6. Thou art grossly mistaken in thinking no case like thine; for no temptation hath taken you, but such as is common to man, (*1 Cor. 10. 13.* Many of God's dear

dear Children have been as vehemently assaulted with such hellish temptations, though thou thinkest thy case cannot be parallel'd; and have been recovered, and their unbelief, and all their sad conclusions confuted.

7. When thou art tempted to this sin, flee to that promise, *Isa. 54. 17.* No weapon that is formed against thee shall prosper. The God of Peace shall bruise Satan under thy feet shortly, *Rom. 16. 20.* God is faithfull, who will not suffer thee to be tempted above that thou art able; but will with the temptation, also make a way to escape, that thou mayest be able to bear it.

Object. I fear I shall faint in an hour of trial.

Answ. 1. This godly Fear is a special

special preservative promised in the New Covenant against all temptations to Sin, and Apostacy, *Jer. 32. 40.*

2. Watch and pray alwayes that thou mayest be accounted worthy to escape all things, that shall come to pass, and to stand before the Son of man; *Luke 21. 36.*

(3.) Go not out in thine own strength; for the Eternal God is thy refuge, and underneath are everlasting Arms. Be thou partaker of the afflictions of the Gospel according to the power of God. Be strong in the all-sufficient Grace, which is in Christ Jesus, *2 Tim. 2. 1.* Look to Christ to strengthen thee with all might according to Gods glorious Power unto all patience, and long-suffering with joyfulness.
The

The Archers sorely grieved *Joseph*, and shot at him, and hated him, but his Bow abode in strength, and the Arms of his Hands were made strong by the Hands of the mighty God of *Jacob*, Gen. 49. 23, 24.

(4. Gods word is a tried word, Behold the great Cloud of Witnesses from the beginning of the world to this day, all setting their Seals to the faithfulness of God, to his exceeding great, and precious Promises.)

(5.) Behold Christ's wonderful love in leaving his Throne of glory and his Father's bosome, and hanging upon the Cross in thy nature, bearing the wrath of God for all thy monstrous sins; This will constrain thee to follow God fully, to follow the Lamb whithersoever he goeth, and to continue with him in his

his temptations. Look to Christ to shed abroad his Love in thy Heart by his Spirit. Love is strong as Death; many waters cannot quench Love, nor floods drown it.

Object. Saith another, I have been long under fearful temptations to foul and damnable sins; Surely I am an Hypocrite; I live an Hell upon Earth.

Caution. I would not have any self-deceived Hypocrite, who allows himself delightfully in a course of secret sinning, to cheat himself with this, that his reigning sins are but infirmities, because his Conscience stings him after the commission of sin.

Answer. 1. Flee to the Bloud of Christ, to wash away the guilt of thy scarlet sins; and the sense of Gods pardoning love shed abroad in thy heart, will be one of the
most

most effectual means in the world to keep thee from returning again to folly. It is most evident from *Pauls* experience (*Gal. 2. 20.*) That looking to Christ crucified for thy sins and backslidings is the most expedite help to be crucified together with him, that the body of Sin may be destroyed; The *Corinthians* experienced that by beholding as in a glass the glory of the Lord (*i. e.*) the riches of Gods grace and forgiveness through the Bloud of Christ, they were changed into the same image, (*1 Cor. 3. 18.*)

The manifestation of Gods pardoning love to thee will constrain thee; this will be thy practical judgement; if Christ died for thee when thou wast an enemy, therefore thou that livest should'st not henceforth live unto thy self, but unto him that died for thee and rose again (2 Cor. 5. If

If the grace of God which brings salvation appear to thee, 'twill teach thee to deny ungodliness and worldly lusts; It will work Evangelical repentance in thee, it will dissolve thy frozen heart that thou shalt remember thy wayes and be confounded, and never open thy mouth because of thy shame, when thou beholdest that God is pacified towards thee for all that thou hast done, *Ezek. 16. 61.* Therefore after thy falls, though thy heart be dead and stupid, yet run quickly to Christ with confusion of face, who is exalted to give repentance, and remission of sins, *Acts 5. 31.* Believe steadfastly, though thou hast sinned, yet thou hast an Advocate with the Father, Jesus Christ the righteous, who ever liveth to make Intercession for transgressors, *1 John*

2.2. Do not work at all for peace, or healing, thereby frustrating the death of Christ, but believe in Christ who was delivered for our offences, *Rom. 4. 25.*

(2.) When thou hast sinned, run not farther from God by unbelief, than thou hast done by thy backslidings. Pluck not up the foundation presently. This is one of Satan's subtilties, by enticing thee to sin, to break thy peace, to torment, and bewilder thee, and to take thee off thy work, and usefulness for God. Many sins may cause matter of humiliation, but not of questioning our Estate.

(3.) Go out in the strength of Christ, and thou shalt overcome at last, *Ephes. 6. 9. 10. &c.* One cause of our falls in the hour of temptations is our going forth in the confidence of received grace. Therefore

fore live continually under the actual conviction, and sense of thine inability to resist the least temptation; and abide in Christ, in whom all fulness dwells.

4. It will be distinguishing love from God, if through the injection of fiery darts and other temptations, thou art kept awake from lukewarmness, and from a spirit of slumber and security; the epidemical sin of this hour of temptation which prevails exceedingly upon Saints, and the world, notwithstanding all awakening Dispensations, according to Christ's prediction *Matth. 24. 25.*

5. It may be thy temptations may continue all thy life. Long not so much for deliverance, as for strength to resist; out of a slothful principle, we often cry earnestly for victory, Therefore temptations still continue, observe Christ's

Christ's answer to *Paul* 2 *Cor.* 12. sus
 There was no deliverance from alr
 the thorn in the flesh: but my and
 grace is sufficient for thee, for my and
 strength is made perfect through art
 weakness. Be confident of this, ven
 Sin shall not have dominion over Fig
 thee (*Rom.* 6.) Because thou art Lav
 not under the Law, but under Dar
 the Reign of Grace; and that Ene
 God will give thee power when that
 thou art faint, and will increase Tha
 thy strength when thou hast no Dea
 might (*Isa.* 40.) And in the faith reig
 of the full promises, purchased by Eter
 Christ's blood, take courage & glo- ever
 ry in thine Infirmities, because mor
 the Power of Christ shall redom hold
 upon thee. Rejoyce not against thor
 me, O mine enemy, when I fall temp
 I shall arise, when I sit in dark- byrin
 ness the Lord shall be a light Jew
 unto me. Rejoyce in Christ sus,

2. sus, by, and in whom thou hast
 m already overcome the World;
 ny and art more than a Conquerer;
 ny and art raised up together, and
 gh art made to sit together in hea-
 is, venly places in Christ Jesus.
 ver Fight against Sin, the World, the
 art Law, Death, and the Powers of
 der Darknes, as against conquered
 hat Enemies. Pray believingly for
 nen that purchase of Christ, *Rom. 5.*
 ease That as Sin hath reigned unto
 no Death in thee, Grace may now
 with reign through Righteousness to
 d by Eternal Life. Rejoyce in hope of
 glo everlasting Rest, where thou wilt
 au more admire the power and wis-
 red dom of God, in leading and up-
 aint holding a poor weak Worm
 fall through such sad desertions, and
 ark temptations, and inextricable la-
 ight byrins, then if thou hadst a calm
 Je way to glory. To him that over-
 sus, cometh,

cometh, saith Christ, will I grant
to sit with me in my throne, even
as I overcame, and am set down
with my Father in his Throne,
Apocal. 3. 21. Pray for me, who
am frequently exercised with an
infirm body, and inward conflicts.

Now to him, who is able to
keep us from falling, and to pre-
sent us faultless before the pre-
sence of his Glory with exceed-
ing joy, be honour and dominion
for ever.

F I N I S.

Isa.
Bi
for

Lond

ADVICE
TO
SINNERS
UNDER
CONVICTIONS,
To prevent their miscarrying in
CONVERSION.

By S. C.

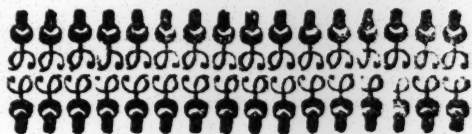
*Isa. 66. 9. Shall I bring to the
Birth, and not cause to bring
forth, saith the Lord?*

London, Printed by W. R. 1672.

of
the

A

I
an
fi
ce



Advice to Sinners under Convicti- ons to prevent their miscarrying in Conversion.

Poor undone Sinners,

I Send these truths from the
Eternal God to you in love
and faithfulness; unfeignedly de-
siring that you may be convin-
ced of your unbelief, and of all

A 2

your

your sins , and of your present accursed and condemned state ; and that you may be taught of God to rely upon Christ , who died for the ungodly . If you continue unregenerate , you will certainly e're long be the most miserable of the whole Creation , and monuments of divine justice , although you now enjoy the world in its glory . Since divers of you were awakened , I hope that God may have thoughts of everlasting love to some of your souls ! Therefore as I have warned you to flee for refuge from the wrath of God which is coming upon you , and without delay presently to come out of this dreadful condition to Christ who will embrace you ; so I write to you , and to all others to whom these truths may be communicated , to prevent their miscarrying in conversion .

1. Seek

1. Seek to know and be convinced by the Spirit through the Scriptures, that you are born dead in Sins and Children of wrath, without Christ and without Hope, (*Eph. 2. 3, 12.*) And that you lie every moment under Gods curse and wrath, in danger of eternal condemnation, (*Gal. 3. 10.*) *The wicked shall be turned into Hell, Psa'. 9. 17.* *The soul that sinneth it shall die, Ezek. 18. 4.*) Unbelievers shall not see life, but the wrath of God abideth on them, though they are insensible of it. The Lord saith, *Except a man be born again, he cannot see the Kingdom of God; and he that believeth not is condemned already, John 3. 3. 18. 36.* Consider seriously then each of you I beseech you, what will become of me who am not born again, nor ever had the experience of a

work of grace? O that your eyes were open to behold all the sins of your hearts and lives in order before you, which may cry aloud continually for vengeance against your guilty Souls! 'Twere enough to make you tremble who are now most senseless. Retire alone quickly, and reflect upon your waies as in the sight of God. Put these questions to your selves, Have I not sometimes lied, or stole, or swore an oath? Have I not profaned the Lords Day? Was I never proud, nor wanton, nor malicious? Have I never taken the Lord's name in vain? Have I not been disobedient to my Parents? Have I not a carnal, unclean, hard, and unbelieving Heart? Did I never break Gods Laws? Am not I dead in sins to this day? Yea surely! I must cry out guilty, guilty! my Conscience condemns me;

me! What will become of me if I die in this dreadful condition? For the righteous God hath said, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them. He that spared not the Angels when they sinned, but cast them down to Hell; he that spared not the old world, nor the Cities of *Sodom* and *Gomorrhah*, but condemned them with an overthrow, making them an Example unto those which after should live ungodly, will not spare me long. Does not Hell gape for me? Is there any hopes that such a sinner as I have been, may be washed in the blood of Christ? God may righteously damn me for these sins, or for the least sin, (*Rom. 3. 23.*) It is the Lords mercy that I am not consumed, and now in Hell howling among the damned, crying

A 4

ing

ing out for a drop of water to cool my tongue, *Lam. 3.22. Luke 16.24.*

2. Seek the Lord in secret for his Spirit while he may be found, *Isa. 55. 6.* Cry out each of you for the Blood of Christ, as condemned malefactors do for mercy; as they did, *Acts 2. 37.* Or as the Keeper of the Prison said trembling, *What must I do to be saved?* (*Acts 16. 30.*) Rest not one day nor hour longer quietly or securely, till you have some hopes that Faith is wrought in you by the Spirit, and that Jesus Christ will plead your cause at the day of Judgment; for without the imputation of his righteousness there is no remission. Follow Christ, crying after him as the blind men did, *Lord, that our eyes may be opened,* (*Matt. 20. 30. &c.*) Pray as the Leper did, *Mat. 8. Lord if thou wilt thou canst make me clean;*

clean, plead importunately for the Spirit which is promised in these last dayes to be poured out upon all flesh (*Acts 2.*)

3. If the Lord by his Word and Spirit makes you sensible of your fearful undone condition, beware of resting short of a thorow work of Grace, lest you fall short of union with Christ, through the teachings and drawings of the Father; lest you rest in a false Peace, (*Luke 11. 21.*) compassing your selves about with sparks of your own kindling, through slight wounding, or slight healing (*Isa. 50. 11.*) Take heed of building foolishly upon the Sand (*Matt. 7. 26, 27.*) And lest thou prove at best but a foolish Virgin walking with the wise, *Matt. 25.* Fear lett you should make a Christ of duties; of praying, weeping, purposing, or reforming, for the sa-

crifice of the wicked is abomination
to the Lord, (Prov. 15. 8.) There
is a way which seemeth right to a
man, but the end thereof are the wayes
of death, (Prov. 14. 12.) There
is a generation that are pure in
their own eyes, and yet are not washed
from their filthiness, (Prov. 30. 12.)

A man may go very far under
the awakenings of Conscience,
and have a zeal of God; and yet
being ignorant of Gods righteous-
ness, go about all his life time to
establish his own righteousness,
and get nothing at last but the Hy-
pocrites hope which shall perish:
Thou that spinnest a covering for
thy nakedness out of thine own
bowels, thy trust shall be like a
Spiders web in the day of thy Ca-
lamity, This thou shalt have at the
hand of God, thou shalt lie down
in sorrow; For Christ is the end of
the Law for Righteousness to eve-
ry

ry one that believeth. *John 8. 13, 14.*
Rom. 10. 2, 3, 4. By the deeds of
 the Law there shall no flesh be ju-
 stified in the sight of God. *Rom. 3.*
20. If ever thou find mercy, thou
 must be justified freely by the
 grace of God, through the re-
 demption which is in Christ Jesus
 by faith, without the deeds of the
 Law. *Verse 24, 28.* 'Tis true, faith
 comes by hearing, and 'tis our
 duty to attend to Gods appoint-
 ments where the Spirit works;
 but if Righteousness come by any
 work of the Law, then Christ is
 dead in vain. *Gal. 2. 21.* To him
 that worketh not in the point of
 justification, but believeth on him
 that justifieth the ungodly, his
 Faith is counted for Righteousness;
 blessed is that man to whom God
 imputeth righteousness without
 works. *Rom. 4. 5, 6.*

4. Look to the Lord to con-
 vince

vince you of sin, because you believe not in Jesus Christ which is promised, (*John* 16. 7, 8, 9.) In your attendance on the means of Grace, be willing to be convinced by the Comforter, that your Hearts are so desperately wicked that you will not come to Christ; and to feel your impotency, that you cannot believe in him unless the Lord put forth the exceeding greatness of his power, (*Eph.* 1. 19.)

5. Know assuredly, and welcome these glad tidings, that Christ is come of a truth into the world on purpose to save sinners, and the chiefest of them, (*1 Tim.* 1. 15.) *God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.* (*John* 3 19.) *Christ hath once suffered for sins, the just for the unjust, that he might*

[II]

might bring us to God, (1 Pet. 3. 18.)
 Flee to this Refuge when thou
 seest thy self ungodly and accursed
 by the Law of God, and fearest
 thou shalt be condemned. Consi-
 der with thy self, though I am
 ungodly, yet Christ died for the
 ungodly (Rom 5. 6.) Though I
 am an Enemy, yet Christ hath
 reconciled Enemies to God by
 his death (Verse 10.) Though I
 am rebellious, and so abominable,
 that I fear lest the Earth should
 open and swallow up such a
 wretch, and God should righte-
 ously sink me to Hell living, and
 in his wrath; yet here's good
 news and encouragement for me,
 that Jesus Christ when he ascended
 on high received gifts for men,
 yea for the rebellious also, that
 the Lord God might dwell a-
 mongst the rebellious, (Psal 68. 18.)
 Though I am accursed, and I see
 evidently

evidently God threatens to damn me in many Scriptures, yet is there hopes for such a condemned sinner, since Christ hath redeemed accursed sinners from the curse of the Law, being made a curse for them, that they might receive the blessing of *Abraham*, and the promise of the Spirit, *Gal. 3. 13, 14.*

6. Believe in Jesus Christ, because 'tis the command of God, and pleasing in his sight; and thy duty, though thou canst see no other warrant or ground of encouragement. It is not only thy Priviledge but thy Duty to believe. *This is his Commandment, that we should believe on the Name of his Son Jesus Christ, 1 John 3. 22, 23. Believe on the Lord Jesus and thou shalt be saved, Acts 16. 31.* Christ tells Hypocrites that sought him for their bellies, *This is the work of God, that ye believe on him whom*
God

God hath sent, John 6. 28, 29.

Apply the Word thus for thy self; The righteous God that knows all my hainous sins, instead of condemning me for them, commands me to believe on his Son, and assures me that I shall be saved. The Lord give thee the spirit of wisdom, and revelation in the knowledge of Christ, and the obedience of Faith. The Voice of the Lord Jesus is powerful, and his Sheep hear it, pray earnestly that his Commands may come with power to thy Soul.

7. Rejoyce to hear that Jesus Christ is become an earnest suitor for thy love. The Lord that was crucified for the chiefest sinners, now saith to thee, *Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him,* Rev. 3. 20. I

am

am not come to call the righteous,
 but sinners, saith the Lord, Matt.
 9. 13.) Come unto me all ye who
 labour and are heavy laden, and I
 will give you rest, Matth. 11. 18.
 Ho, every one that thirsteth, come
 ye to the waters, and he that hath
 no money, come, (Isa. 55. 1.) The
 Spirit and the Bride say come, and
 let him that heareth say come, and
 let him that is a thirst come, and
 whosoever will let him take the
 water of life freely, (Rev. 22. 17.)
 Hearken therefore to the ravish-
 ing Voice of Christ, Although
 thou mayest judge thy self the
 vilest and chiefest of sinners, and
 mayest verily think there may be
 mercy for others, but there is
 none for such a great monstrous
 sinner as thou hast been; yet here
 is the joyful sound, that the Son
 of man, God manifest in the
 flesh, is come to seek and to save
 that

that which was lost, *Luke 19. 10.*
 How dreadful soever thy condition may be in thy own thoughts, yet Christ saith, *Him that cometh to me I will in no wise cast out,* *John 6. 37.* Though you therefore feel hard and dead hearts, yet come as sinners unto Christ, who came to seek and save such. The Lord calls stout-hearted sinners who are far from righteousness to hearken unto him, *Isa. 46. 12, 13.*

8. When your hearts are sinking under the sence of Gods wrath, then resolve in the strength of Christ to rely upon him, to cast and roul your selves upon him whatever be the issue. If I perish, I will perish at the feet of Christ, for otherwise I am sure to perish. If he condemn me he is righteous; if he save me, 'twill be riches of free Grace for ever to be admired.*

Venture

Venture thus upon Christ against a thousand discouragements, as the Lepers ventured into the tents of the *Syrians*, (2 Kings 7. 4, 5, 6.) Press in upon Christ resolving to take no denial, as the woman of *Canaan* did, *Matt.* 15. 22, &c. These had a blessed issue out of their difficulties, and thou shalt find at length that the bowels of Christ will yearn over thy fainting Soul, lying at his feet for a crumb, and he will embrace thee with unspeakable love. Thus let the Kingdom of Heaven suffer violence; press thou into it, and take it by force.

9. Never attempt to believe or repent in thy own strength, but look unto Jesus in whom it hath pleased the Father all fulness should dwell, (Col. 1. 19.) As thou would'st not prove a rotten Hypocrite, beware of a dead faith of thy own forming,

forming, which is not the faith
of the operation of God, *Col. 2. 12.*
Look not for that in thy self,
which is to be found in Christ;
nor for that in the Law which is
to be found in the Gospel: This
hath been the cause of the long
troubles of many precious Souls.
When thou fearest thou shalt die
eternally because thou canst not
believe, look out of thy self unto
Christ, who is full of grace; and
behold his glory, *John 1. 14.*
Look unto me, and be ye saved all
the ends of the earth, Isa. 45. 22.
Look unto Jesus the beginner and
finisher of Faith, *Heb. 12. 2.*
Christ never comes expecting to
find Faith or Repentance, but
looks upon a filthy Soul polluted
in his own' Bloud, and saith unto
him, live; and this time is the time
of love, *Ezek. 16. 6, 8.* The
Grace of the Lord is exceeding
abundant

abundant to the chiefest of sinners; with faith and love which is in Christ Jesus, (1 Tim. 1. 14.) When thou turnest thine eyes inward, and fearest that the hardness and impenitency of thy heart will surely be thy ruine, flee to that reviving word, Acts 5. 30, 31. God hath raised up Jesus, and exalted him with his right hand to be a Prince and a Saviour, to give repentance to Israel and remission of sins. The Lord hath promised in the latter daies to destroy the veil of unbelief which is spread over all Nations, (Isa. 25. 7.) Dost thou find by experience that word true, *no man can come to me except the Father which hath sent me draw him?* Behold in the next Verse what a full promise of help is made to thee, *They shall be all taught of God: every man therefore that hath heard and*
learnt

learnt of the Father cometh unto
 me, John 6. 44, 45.) (Psal. 25.
 Good and upright is the Lord;
 therefore will he teach sinners in the
 way. Christ saith, I am the way
 unto the Father, John 14. 6. Fol-
 low the Lord at the throne of
 Grace with cries and groans un-
 utterable, without ceasing; O draw
 me to Christ; help me to close
 with, and to rely upon him. If
 thou findest still 'tis impossible
 for thee to believe, hear the Lord
 saying to thee, Let him take hold
 of my strength that he may make
 peace with me, and he shall make
 peace with me, Isaiah 27. 5. He
 giveth power to the faint, and to
 them that have no might he encrea-
 seth strength, Chap. 40. 29. There-
 fore trust in the Lord for ever,
 for in the Lord Jehovah is everlast-
 ing strength, Chap. 26. 4. It is
 my earnest desire and prayer,
 that

that this may be the time of Gods special love, and the day of his power; that you may be united to Christ by faith wrought in you by the power of God's Spirit; that you may thirst after, and receive a full assurance of Gods love, and that you may have the love of Christ shed abroad in your hearts; and may abide in Christ, being strong in the Grace which is in him, which is sufficient for you in your greatest streights; and that you may be taught of God to sing his Praises, and to rejoyce with trembling; and may never lose your first love; or fall into a spirit of slumber or delusion, but may grow in the knowledge of Christ, and being planted in the house of God, may bring forth much fruit; denying your selves and taking up the Cross of Christ, walking worthy

thy
to
hat
and
ma
me
of
con
be
arn
salv
fort

thy of the Lord all your fewd aies,
 to the praise of his free Grace, who
 hath called you into his Kingdom
 and glory. O that these lines
 may not hereafter rise up in judge-
 ment at the last day against any
 of you which slight them; and
 condemn you, and that they may
 be the voice and call of God, his
 arm and power revealed to your
 salvation.

*The presence of the Com-
 forter be with you for ever.*

